

HAZRAT MIRZA GHULAM AHMAD

**A REVIEW
OF
CHRISTIANITY
FROM A NEW POINT OF VIEW**

**VAKIL-al-TABSHIR
Secretary,**

**The Ahmadiyya Muslim Foreign Missions
Rabwah, W. Pakistan.**

HAZRAT MIRZA GHULAM AHMAD

The Promised Messiah and Mahdi
Founder of the Ahmadiyya Movement in Islam

**A REVIEW
OF
CHRISTIANITY
FROM A NEW POINT OF VIEW**

VAKIL-al-TABSHIR

Secretary,

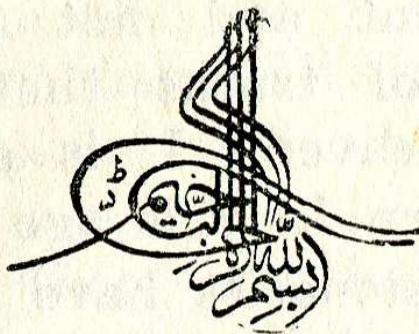
**The Ahmadiyya Muslim Foreign Missions
Rabwah, W. Pakistan.**

GIANTA DILAWAR ASHIM TAJWAN
PRINTED FOR SAGEET KUTUBKHANA LTD.
LONDON BY MUSALAMAH PUBLISHING LTD. LONDON

WISDOM
OR
WISDOM
ONLY
CITATION
BY RABIA KHANAM

NURSAD ART PRESS

Printed at the Nusrat Art Press, Rabwah,
West Pakistan.



نَحْمَدُهُ نَصْلِي عَلَى رَسُولِهِ الْكَرِيمِ

TRINITY

The advocates of Christianity rely for salvation on two dogmas solely, viz., the sinlessness of Jesus and atonement through his blood. Salvation according to them is the necessary and sole result of the belief that Jesus, son of Mary, was the Son of God and, therefore, free from sins and that he died on the cross for the salvation of mankind. But the days are gone when people could find any consolation in these erroneous doctrines which are the invention of some ingenious brain. The hidden eyes of truth are now fast opening and no power can close them. It would have been much better if these people had themselves bid farewell to the antiquated doctrines of Trinity

J.S. 53⁵

and Atonement and not opposed the mighty host of truths that is coming down from heaven. It is surprising indeed that even in this age of reason the Christian Missionaries have the boldness to preach these childish doctrines, which, on account of their absurdity are rejected by every sensible person.

We will however see how the Jews regard these doctrines, because their ancient sacred books are the Christian's only authority for deifying a weak mortal. The inheritance of the Bible belongs to the Jews, and as such their teaching on this point carries the greatest weight. Now these people have always declared with one voice, without there being a single dissenting schism, that the doctrines of Incarnation and atonement are utterly opposed to the Word of God. Their hatred for these innovations of the Christians is boundless. It is moreover easily conceivable that if the Jews had really been taught through an unbroken chain of continuously rising prophets and through successive revelations from the Almighty that they had not one God but three

See
Psa 110¹
Josh 5¹⁴
Dan 9²⁶
Jude 14

Gen¹
2

Gods of whom the son of Mary was one, they could not have all in one voice rejected the plain and simple teaching just at the time when the expected God had come, to them, and the whole nation would not have thus entirely agreed on this denial. Can we imagine that for fourteen hundred years the Jews adhered firmly to the doctrine that there are three Gods and that salvation can never be obtained except through the blood of Jesus, but that upon the appearance of Jesus they all denied this time-honoured doctrine in the most emphatic words? Does it not make us wonder that a doctrine that had through long centuries sunk into the very blood of the Isrælites was all of a sudden so utterly blotted out from their memories? It was possible that they should have denied the Divinity of the son of Mary, but it was impossible that they should have altogether lost the very expectation of the advent of such a God. If they did not recognise the Promised God in the person of Jesus they ought to have at least waited for some one else who being born of a woman

should have been one of the three Gods. It was in no case possible that they should have all at once given up the central and most emphatic doctrine of all the books which had been impressed upon the hearts of every generation through fourteen centuries by successive revelation and consecutively rising prophets, and unanimously adopted the contrary teaching of the unity of God which agrees with the teaching of the Holy Quran on this point. Can any sensible person entertain the idea for a moment that the doctrine that there were three Gods of whom one was Jesus who was to be born from a woman named Mary, is contained in the books of the Old Testament, that it was taught by Moses or any other prophet rising after him to his people, or that it was taught by any Jewish school? If we admit this, we must repudiate every historical fact whose truth is palpably manifest. The evidence which the Jewish writings and Jewish commentaries furnish establishes clearly that the Jews always adhered to the plain and simple doctrine that God is alone and without a partner,

Mk 12²⁹

24-26

1845

Pto 8³⁰

that He is not subject to birth and death
and that whoever is born of a woman
can never be God. *But where are the*
books to be met with in which the prophets
taught the doctrine of Trinity to the
Israelites, and where are we to find the
Jewish writings bearing evidence that Trinity
was ever taught them? The current books
and writings have no trace of any such
teaching. How was the doctrine then
swept off from the face of the earth and
blotted out from the memories of all men
notwithstanding that there had been no
break in the appearance of the Divine
messengers from Moses the great law-giver
to John the Baptist who was preaching
the same doctrine at the advent of Jesus
of Nazareth. The prime duty of all these
successive prophets rising among the Jews
was only to preserve in entire purity
the doctrine relating to the person of
the Divine Being, the doctrine upon which
hung the salvation of mankind. How
did they discharge that duty if instead
of the doctrine of Trinity, they taught
a strikingly contradictory doctrine which
attained a world-wide fame to the utter

Jn 1²⁹
Lk 3^{16, 22}

Jn 3¹⁶

extinction of doctrine which from the Christian standpoint it was their chief duty to preach.

From all this it is clear that the teaching which has been the glorious inheritance of Israel and which has, therefore, taken entire hold of the national mind of that people is pure monotheism. To the simple unitarian faith the Jews are even now wholly devoted, and in spite of the long and painful persecutions, they have suffered at the hands of the Christians, they assert this to this day. The learned Jewish Rabbis from whom we have personally made enquiries, regard Trinity as a blasphemy and depose that they have always been guided by the light of monotheism. In interpreting the doctrinal part of the Pentateuch and other Books of the Old Testament, we are bound to follow the meaning attached to such teachings by the Jewish Rabbis from the oldest times, as being imbued with the spirit of the law they could best understand it. It is possible, rather probable, that they erred in determining the object of some of the prophecies

33-36
Jn 10
[PS 826]

relating to the appearance of future prophets, for generally there are no details in prophecies and a certain obscurity always attaches to their meaning. Nay, even the prophet who announces the prophecies is sometime unable to give their details in full for the prophecy relates to the unseen, and its full comprehension is not given to any individual. Its full knowledge remains with God only until the time of its fulfilment and Almighty God is not bound to disclose all its particulars before the fixed time. Its full particulars are revealed only upon its fulfilment, and, therefore, there is often a liability to error in the comprehension of its exact meaning and full particulars before its time. Such is not however the case with the fundamental dogmas of a religion upon which depends the salvation of mankind. It is the most important duty of a prophet to explain them fully and not to leave them vague and obscure. The prophets of God have, therefore, always laid the greatest stress upon this part of their teachings. To effect this very object, numerous prophets

"only" Jan 3

rising successively were sent to the Isrælites, so that by their frequent injunctions and explanations, the impress of the fundamental doctrine of God may leave a permanent mark on their hearts.

If the current Gospels accepted by the Church are to be believed, it will appear from them that Jesus has numbered himself with the sons of God. Setting aside for the present the question of the incredibility of the Gospels on account of the corruption which they have undergone and which lowers their value in the eyes of impartial critics to little more than waste paper, it will be seen that such a title for a prophet of God in the terminology of prophetic language was no novelty and that Jesus was not the first recipient of such a title. The Isrælite prophets were generally honoured with this title. There is not a single peculiarity about Jesus, nor did he work a single miracle which might afford the slightest evidence of his Divinity. On the other hand, we find in him all the frailties and weaknesses of human nature which are met with in other men.

John 20³⁰

Heb 2⁹
MK 15³⁰

Death is the chief sign of mortality, and Jesus by his death proved conclusively that he was nothing more than a mortal. It is folly to take him for God even after his death, for reason repels the idea that God should die. Moreover when according to the Christian doctrine the three Gods are one, it is impossible that one of the Gods should die while the other two live. Nay the death of one involves the death of the other two. It is also inconceiveable that one who is really the son of God should declare his absolute ignorance of the day of judgment. Is such ignorance and lack of knowledge compatible with Divinity ?

JESUS DID NOT DIE UPON THE CROSS

We give below a few reasons briefly indicating the falsehood of the supposed resurrection and ascension of Jesus and showing that he did not die upon the cross.

Firstly, the Gospel itself furnishes clear evidence that Jesus did not die upon the cross. Two occasions require to be specially noticed. In one place Jesus compares his own story to the story of Jonas. He further, calls Jonas' story a sign. Now it is admitted that Jonas did not die in the belly of the whale nor was he dead when swallowed by it. Therefore, if it is supposed that Jesus was dead when put into the sepulchre, his case bore no resemblance to that of Jonas. This illustration furnished by Jesus himself as expressive of his own condition affords the clearest and most conclusive evidence that Jesus did not die upon the cross, but to see it the veil of prejudice and

Lk 11³⁰
MK 8³¹

habit must be drawn aside. It shows clearly that he was taken down alive from the cross and that he was put alive into his sepulchre, for Jonas also was alive when swallowed by the whale. The disaster that befell Jonas was the result of his prophecy against his people - the prophecy being to the effect that punishment and severe torture would overtake them in forty days. But as the torture did not come within the promised time, Jonas felt a severe shock thinking that the people would say that his prophecy turned out to be false. Therefore, fearing the cavilling of his people he fled to another land. In the case of Jesus similar events happened. He also announced a prophecy to his people but it was not fulfilled. He had told them that he would inherit the throne of David, establish a temporal kingdom and rule Isræl. But he had a misconception with respect to the actual meaning of the words of the prophecy and, therefore, according to his interpretation the prophecy was not fulfilled, but turned out to be untrue. At this his grief was great, and he was

Jn 19³⁴
Mk 15⁴⁴
Rev. 1¹⁸

X
2²
Jon 2¹⁰
3¹⁴

X

Jn 18³⁶
Acts 1⁶⁷

thinking of flying to another country like Jonas, for in the Gospel he is reported to have said : “A prophet is not without honour save in his own country” (Matt. 13 : 57). But before he had made any preparation to quit the country, he was seized by the Jews and nailed to the cross. But as the similarity with Jonas shows, Almighty God saved him from death and on account of his righteousness listened to his prayer to which he had given utterance in the garden on the previous night. Now he had a good opportunity to fulfil the desire of his heart and, therefore, he went away from that country in disguise in search of the lost sheep of Isræl living in distant countries. It was for this reason that he was called يسوع اسف Yasu' Asaf, Yasu being the Hebrew name of Jesus, and Asaf meaning the searcher of his lost people. The word يسوع اسف ultimately took the form of يوز اسف Yus Asaf, and under this name Jesus is known to this day. In short, the resemblance of Jesus to Jonas on which he himself laid great stress, was this that he was put into

Matt 28⁶³

the sepulchre alive, as Jonas was swallowed by the whale alive, and that he fled from his people to another country as Jonas also fled to another country. If this resemblance between Jesus and Jonas is rejected, the words of Jesus shall have to be condemned as false, and instead of resemblance between the two prophets we will have an apparent dissimilitude. If resemblance is admitted, the conclusion is evident that Jesus did not die upon the cross.

of
Jn 3¹⁴

The second argument which the Gospels furnish on the point that Jesus did not die upon the cross, is to be met with in his prayer in the garden which he offered up to the Almighty with humble supplication and with strong crying and tears, a full account of which is given in the Gospels. It is inconceivable that a righteous man like Jesus should have prayed the whole night long and offered his supplications with loud cries and with weeping and in deep agony and the prayer should have been rejected. Now the object of Jesus' prayer was only to be saved from the cross, for the object of Jewish religious leaders in crucifying him

28, 42
Matt 26
Jn 18:11
2123
Matt 16
30-32
Acts 2
Lk 23:46

^{10, 13}
Gal 3
^{12 out of}
21
n12

was to convince the masses that Jesus was not a righteous man, but one of the false prophets who are under the curse of God and that, therefore, he died the accursed death on the cross. It was on account of this that Jesus was so sorrowful, "sorrowful unto death" as the Gospels say. It was the accursed death on the cross that he feared and to be saved from which he prayed the whole night long, for death alone was no object of terror to him. All these circumstances rendered it necessary that Almighty God should have accepted the prayer of Jesus' safety. His prayer was accordingly listened to and was saved. This is plainly stated in Paul's letter to Hebrews which forms part of the sacred Canon. "He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared (Heb. 5 : 7). The word "offered up prayers.....unto Him that was able to save him from death" are very expressive. This prayer, we are further told, was heard, because Jesus was one of those who feared God. What is the meaning of this prayer—to Him that was able to

save him from death—being heard, except that Jesus was saved from death. Jesus' prayer in the garden to be saved from death was, therefore, accepted by God and the conclusion is evident that Jesus did not die upon the cross. We are surprised at the poverty of intelligence of the Christians who uphold a theory which is directly opposed to the plain words of New Testament. If the words of Heb. 5:7 have any meaning, there is no doubt that Jesus' prayer in the garden was accepted and he was saved from death on the cross.

Acts 1³
Lk 24³⁵

Jesus was seen alive after the event of crucifixion and this is the third argument drawn from the pages of the Gospels demonstrating that Jesus did not die upon the cross. After being taken down from the cross, he was seen by his disciples, showed them his wounds and accompanied them to Galilee. Reason and common sense are both against an event which is in itself quite incredible and its occurrence is improbable in the highest degree, and the feeble evidence that is produced from the Gospels is altogether inadequate to prove it. In the absence of such exceptionally strong evi-

nence as is necessary to prove a rare and incredible occurence of this sort, it is much more probable under the circumstances that Jesus swooned and recovered than that after living for three days among the dead and having actually died, he came to life again. Reason guides us to this only that he did not die upon the cross and this is highly probable under the circumstances, as history has recorded many events when people were taken down alive from the cross after having been nailed to it for much longer periods than Jesus was. To reject the reasonable and probable alternative and to follow the absurd and incredible one shows hatred of truth and love of ignorance. Had Jesus been reanimated, he would not have shown any fear of the people, for God who raised him from the dead, would have also saved him from enemies, and having once seen this wonderful display of God's power, his faith in Him would have been very great. But after the crucifixion we find Jesus betraying even greater timidity of the Jews than previously. He trembled and fearing that he would again fall into their hands forbade

28th

? 28th

his disciples to tell any one that he was alive, lest the Jews hearing of it should again seize him. And wonder of wonders that God raised Jesus from the dead, but he was not able to heal his wounds, and to effect this purpose resort was at last had to the ointment which is to this day known as the Ointment of Jesus.

In the Ointment of Jesus we have the fourth evidence showing that Jesus did not die upon the cross. A recipe of this ointment is found in over a thousand books of medicine written by men in different languages such as Greek, Latin, Hebrew, Arabic, and Persian, ranging over a period extending to the second century after Jesus. With regard to this ointment these authorities on medicine write that the ointment was prepared for Jesus by his apostles. It is also stated in these books on medicine that this ointment is very useful in case of hurt and external injuries, that it heals the wounds and stops the flow of blood. It is clear from this that this ointment had been prepared for the wounds of Jesus which he had received on the

cross. The weight of evidence drawn from this source can hardly be overestimated for it is found not only in religious books but in scientific works, and thousands of the physicians of every nationality and creed attest to its truth.

The Gospel of Nicodemus also affords an evidence that Jesus did not die upon the cross. In the tenth chapter of the English translation of this book, we read the following story : "The soldiers answering said to the Jews, '.....We have heard that ye shut up Joseph, who buried the body of Jesus, in a chamber, under a lock which was sealed ; and when ye opened it, found him not there. Do ye then produce Joseph whom ye put under guard in the chamber, and we will produce Jesus whom we guarded in the sepulchre.' The Jews answered and said : 'We will produce Joseph, do ye produce Jesus. But Joseph is in his own city of Arimathæa'. The soldiers replied : 'If Joseph be in Arimathæa, and Jesus in Galilee.' From this it appears that Jesus did not die upon the cross but fled to Galilee after being taken down from the cross.

The Gospel of Nicodemus is not alone in this matter, for the canonical Gospels also state that after coming out of the grave, Jesus went away to Galilee. It is simply absurd to reject a probable and reasonable explanation of circumstances related in the Gospels, an explanation which is the evidence and direct conclusion of those circumstances, and to adopt one which is quite incredible and unnatural. With the evidence of the Gospels before him, no reasonable person would say that the probable conclusion from them is that Jesus rose from the dead. The probable conclusion from such evidence is that Jesus did not die upon the cross and there is not the slightest evidence to oppose this conclusion. Nay, there is positive evidence that he did not die. Not a single circumstance that could have certainly produced death can be pointed out. He was not kept on cross for a sufficiently long interval to cause death nor were his legs broken. The conclusion then that he did not die upon the cross, has nothing unnatural about it. But his death upon the cross is wonderful, nay,

Matt 28⁷

Jn 19³³

it cannot be reasonably supposed that a man should die upon the cross within two or three hours. Not a single instance is to be met within history that a man should have died upon the cross so soon without crurifragium.

Whatever be the opinion of the apologist as to the difference between God and man, reasonably we are entitled to presume that a god should have required a longer interval to breathe his last under sufferings than a man. But how was it that men required severel days to die on the cross while god who with his strong power had come to save the world, expired only in a few hours ! Apologists, of course, will say that though he was a god, yet the weight of the sins of the whole world made him powerless and weak, and he was unable to bear that heavy burden and that this was the reason of his dying so soon. But here again the judgment of the critic must go against Jesus, for if he was unable to bear the heavy burden of the sins of the world, why did he put forth

Rev 3²

such an extravagant claim and say that he would redeem the whole world of its sins by bearing them himself. It is a pity that he came to conquer sin, but sin at last conquered him and vanquished him, so that under the burden of sins he died suddenly. Since in this contest between Jesus and sins the sins came off victorious, the power of sins was, therefore, mightier than that of Jesus who died in their clutch like a weak child who cannot sustain the slightest injury but dies of it. How wonderful that sins vanquished god and destroyed him in three hours. To believe and trust in such a weak god, whose weakness was the cause of his death, is a great misfortune indeed. Such is the curious doctrine to which the Christian Missionaries adhere. But Jesus is said to have been seen ten times after the crucifixion as is related in the Encyclopaedia Britannica, Vol. 13, and he remained upon the cross only for three hours. This shows clearly that he came down alive from the cross.

23-24
Acts 2
Pet 2

The sixth argument on this point is to be found in the evidence of some

Christian sects and many learned Bible scholars belonging to the Christian religion. There are some Christian sects that admit that Jesus did not die upon the cross and that his second advent will be like that of Elias *viz.*, that it would be spiritual and not personal. They hold that the prophecy of the second advent of Jesus will be fulfilled by the appearance of a person in the spirit and character of Jesus as the prophecy of the second advent of Elias was fulfilled by the appearance of John in the spirit and power of Elias. In the same manner, a school of German critics holds that Jesus did not die upon the cross. Strauss thus sums up their views: "Crucifixion they maintain, even if the feet as well as the hands are supposed to have been nailed, occasions but very little loss of blood. It kills, therefore, only very slowly by convulsions produced by the straining of the limbs or by gradual starvation. So if Jesus, supposed indeed to be dead had been taken down from the cross after about six hours, there is every probability of his supposed death

35-
Jn 19

having been only a death-like swoon, from which after the descent from the cross Jesus recovered again in the cool cavern, covered as he was with healing ointments and strongly scented spices. On this head, it is usual to appeal to an account in Josephus who says that on one occasion, when he was returning from a military reconnaissance, on which he had been sent, he found several Jewish prisoners who had been crucified. He saw among them three acquaintances whom he begged Titus to give to him. They were immediately taken down and carefully attended to. One was really saved but two others could not be recovered (A new life of Jesus, by D. F. Strauss, Vol. 1, Page 410.) Similarly in "Modern Doubt and Christian Belief" we read: "The former of these hypotheses, that of apparent death, was employed by the old rationalists and more recently by Schleiermacher in his life of Christ." It is then stated that Schleiermacher held the view that Jesus after his descent from the cross "lived for a time with the disciples and then retired into entire solitude for

ever that his death had set the crown upon his work, the master withdrew into impenetrable obscurity, and was heard of no more." Renan also has a few remarks on this point. He says : It is certain indeed that doubts arose as to the reality of the death of Jesus. A few hours' suspension on the cross appeared to persons in the habit of seeing crucifixions quite insufficient to bring about such a result. They quoted many instances of crucified persons, who, having been removed in time, had been restored to life by powerful remedies. Origen at a later date, thought it necessary to invoke miracle in order to explain so sudden an end. The same surprise is to be found in the narrative of Mark." (Life of Jesus, page 269).

THE TOMB OF JESUS AT SRINAGAR

After noticing briefly the evidence drawn from the Gospels and that furnished by the Ointment of Jesus and the medical works containing it, to the effect that Jesus did not die upon the cross, we will now consider a very important evidence showing that after being delivered from the cross, Jesus did not go up to heaven but went to some other country. Before citing it however, we wish to draw the reader's attention to the absurdity of the story of the ascension of Jesus. A thinking mind is repelled at the idea that Jesus either before or after his crucifixion went up to heaven and rejects the story as evidently false. It is a strict Divine law prevailing in the world that no one can go up to heaven or come down from there with this body of clay. This Divine law finds an illustration in the story of Elias. It was necessary that

*Jn 20¹⁷
Jn 17⁴⁻⁵
Jn 17¹¹⁻¹²
Jn 7³³
Jn 6⁶²
Jn 3¹³*

Elias should have come down from heaven before the appearance of Jesus and it was the chief sign by which the true Messiah was to be distinguished from the false claimants. But Jesus himself was obliged to take the words of Malachi speaking of the bodily descent of Elijah, in a spiritual sense, and to state that his second advent was to be taken only metaphorically. How are we to understand then that the ascension and descent of Jesus are to be taken literally? The Word of God is against such a supposition, and there is not a single instance of any bodily ascent or descent since the creation of the world. On the other hand, we have the authority of Jesus himself that such statements are to be taken metaphorically. To persist in such a course is to walk in the path of destruction. It is moreover absurd to suppose that a prophet should leave his work incomplete to take rest in heaven. In the Gospels Jesus admits that he has other sheep, and it was, therefore, his duty to deliver the message to them. The reference in this passage is really to the Israélite

8-11

nations who did not live in the centre but had settled abroad in distant countries, and whom it was his duty to invite to the right path. After being delivered from the cross it was therefore his bounden duty to inform of his advent those Isrælite nations who were yet quite ignorant of the appearance of the Messiah. These tribes had very early settled in different parts of India and especially in Cashmere. Jesus, who himself had stated it to be his duty to go to the scattered sheep of the house of Isræl and preach them the Word of God, could not go to heaven before he had completely discharged his duty. A righteous man shudders at the idea of ascribing such a grave sin to Jesus that he went up to heaven before discharging his duties completely. Nor can we attribute such an absurd and non-sensical transaction to Almighty God that He should take away a living man who has the capacity to do good deeds and who can do important service and great benefit to his fellow-beings and seat him on heaven suspending him from the exercise of his ministry and of the impor-

Gal 2⁷⁻⁸

Dan 9²⁶

Is 53⁸

69²⁴
16²⁷
16²⁸
28-29
14
2-3
14

tant function thereon. Is it not equivalent to the infliction of solitary imprisonment upon the man? Was it not far better for Jesus to spend all those long years of his life in the service of mankind, and in doing good to his dispersed people, tracing their footsteps in the different lands in which they had settled. Only in this case would he have deserved the glorious title of the "Travelling prophet" which is usually given to him. What for did he go up to heaven leaving his importont duties of ministry undischarged, when he knew his people to be involved in serious errors? What was the fault of the poor Israelites who had waited his appearance for generations, and who were yet quite ignorant of it? Why did he leave them in the dark and not offer them his helping hand?

We will now consider the evidence which shows that travelling through different countries Jesus came to Cashmere at last, and passing the rest of his days there was buried after his death in the Khan Yar Street of that city. We learn from the united testimony of Christians

as well as Muslims that Yus Asaf was the name of a prophet whose time is exactly the same as that of Jesus and who came to Cashmere after a long journey. He was known not only as a Nabi (prophet) but also as a Shahzada (prince). It is moreover stated that he came from Syria, the country in which Jesus lived. His teachings also have a striking resemblance with the teachings of Jesus, so much so that some of the parables and phrases of his book are the same as those which are still to be met within the Gospels. These facts and similarities are so striking that even the Christians have been obliged to admit that the person who went under the name of Yus Asaf and prince-prophet was one of the followers of Jesus. It is for this reason that he is held in such great honour, and a church has been erected in honour, of his name in Sicily. It was also on account of the close resemblance of Yus Asaf with Jesus that the story of Yus Asaf was translated into almost all the languages of Europe and read so vastly. The zeal with which Christian

X

took in spreading the story of Yus Asaf, is in itself a strong evidence that if the Christians never recognised the actual identity of these two personages, they at least admitted a strong and close connection between them and took Yus Asaf for a disciple of Jesus if not for Jesus himself. Taking all these facts into consideration, viz., that Yus Asaf has (as admitted by the Christians themselves) a very close connection with Christianity, that his time is the same as the time of Jesus, that his life and teaching were translated with an ardent zeal into the different languages of Europe, that a church was erected in his memory, that the moral teaching of Yus Asaf are admitted to have much in common with those of Jesus and that Yus Asaf called his book Bushra or Gospel like Jesus, every unprejudiced mind will be of opinion that Yus Asaf was no other than Jesus himself. If the Christians cannot accept him on this evidence as the same prophet Jesus, who is known as Jesus of Nazareth the burden of proof lies on them to

show that any disciple of Jesus was known as a prince-prophet or that any one of his disciples ever represented the teachings of Jesus as being his own and called them his own Gospel. Such proof is however far from being on their hands, for none, but Jesus, son of Mary, was ever called Sahabzada Nabi or prince-prophet.

Of the books relating the story of Yus Asaf the Muslims have some books which were written over a thousand years ago. One of these is "Ikmal-ud-din" which gives the story at length and in which it is also stated that Yus Asaf called his book Bushra or the Gospel. Besides this book there are some other books and writings to be found at Srinagar where the tomb of Yus Asaf is situated in which it is written that this prophet (the prophet who lies buried in the Khan Yar street of Srinagar) who went under the name of Yus Asaf and was also called Isa-nabi (or Jesus, the prophet) and Shahzada-nabi or prince-prophet, was one of the Isrælite prophets who came to Kashmir about 1660 years before these books were written or about

Rom 6¹⁰
Rev 2⁸

years before our time. The Muslim residents of Kashmir are not the only depositaries of these books, but it is also said that the Hindus also have a book relating the story of Yus Asaf in their own language. With this evidence before him a seeker-after-truth must reach the conclusion that the tomb of Yus Asaf at Srinagar is the tomb of none but Jesus himself, especially when he considers the combined force of this evidence. There is the Gospel which leads us to the conclusion that Jesus did not die upon the cross but that he was only in a swoon. To this Jesus himself bore witness when he said that he would show to the Jews the sign of Jonas the prophet. If he died on the cross, and it was his dead body that was put into the grave, his circumstances had not the least resemblance to circumstances of the prophet Jonas. The Gospels moreover inform us that he came out of his grave alive, that his wounds had not yet been healed, that he met his disciples but forbade them to inform the Jews of the matter, then he went away to Galilee his native land.

in their company, and that with them he partook of food. Such is the testimony of the Christian Scriptures. Along with this is to be considered the evidence of medical works whose united testimony shows that an ointment which is to this day known after the name of Jesus and his apostles, was prepared by the latter for the wounds of the former, and its use healed his wounds. But as Jesus feared that the Jews would again seize him, he left that country and went away to some other place. This is not only our opinion but more than fifty thoughtful German critics of the Bible have held the same view. Besides these there are other ancient writings showing that Jesus lived for a long time after the event of crucifixion, and travelled in far and distant lands, this being the reason of his being known as a travelling prophet. This is admitted by the Muslims for they believe that after being entrusted with his mission, Jesus travelled in different lands for a long time. From all these facts the conclusion is evident that Jesus did not at all rise to heaven as

generally supposed by his followers. Moreover as the occurrence of these facts is probable, being according to the ordinary course of nature, so on the other hand, the ascension to heaven is improbable in the highest degree as it is quite incredible and contradicts our unvarying experience. There is no ground for rejecting that which is not only probable in its occurrence but is actually proved by strong evidence, and accepting a dogma whose occurrence is not proved by any trustworthy evidence but is also improbable in the highest degree.

Finally, we wish to say a few words to the Editor of the Hilal, a Christian Arabic Magazine which denies the burial of Jesus at Srinagar in its issue of April 1903. No. 11. It is neither just nor reasonable that facts which have been demonstrated to be true, should be rejected only from religious prejudice. The Editor's rejection of the facts narrated by us is the more surprising when we see him admitting that Yus Asaf was in fact a prince and prophet who is mentioned by that name in ancient documents, and that he had come to Kashmir from

some other distant country. The truth is that the story of Jesus' ascension to heaven is so plainly absurd that no evidence is required to disprove it. Even if the evidence and facts which we have stated above, had not been stated the judgment of reason would have been against the ascension of Jesus. He showed all the weakness which are the common share of humanity, and on many occasions he was beaten by the Jews. When the devil told him to cast himself down from the pinnacle, he could not do it and thus gave proof of his powerlessness. He did not show a single quality or any power which should entitle him to be ranked as superhuman. Nay, many of the prophets worked mightier miracles than he. Where are we to find the necessary amount of conclusive evidence and the convincing arguments showing that he did in fact rise to heaven and that he is alive there to the present moment. Even if such a thing as ascension to heaven had been possible, such a step on his part was improper and unjustifiable. He had not yet fulfilled his mission and was far from having completely discharged the duties entrusted to him.

Eph 4
32-3
Acts 2
???

Lk 5¹⁷
Jn 10¹⁸
Matt 28¹⁸
Lk 5²⁴
Jn 17²

Matt 26⁶⁴

28
26^a
12-14
510
6-8
3-24
in other countries who had not yet heard even the name of their Messiah and to whom it was Christ's duty to deliver the message. We are not aware if any Jewish tribe had settled in the heaven for whose reformation it was necessary for Jesus to traverse the aerial region. Just as, on the one hand, it is contrary to reason that Jesus chose the cross for himself and committed suicide it is equally unreasonable to suppose, on the other, that he is wasting precious years of his life by sitting idle in the heavens. He ought to have spent his time working for the welfare of his people. Can anything more absurd be conceived of than that a man should first commit suicide for others' sake, and then being restored to life should go up to heaven and pass the rest of his days in idleness there? A reasonable person cannot but condemn such stories as those of ascension and resurrection as pure falsehood. A true narrative is not only attested as such by evidence but it is also supported by reason. A false story, on the other hand, is devoid of both sorts of proof; it has not the necessary evidence and it is

rejected by reason. But every evidence against their cherished theory is rejected by the Christians without any reason.

Take another circumstance. It is admitted by the Christians generally and stated in the Encyclopaedia Britannica that the apostle Thomas came to India and became a martyr at Mylapore. It is further stated that a brother of Jesus also came with him. On the other hand, it is well established that in those very days a prince-prophet came to India from Syria who was also of Israelite origin and that he subsequently died and was buried in Srinagar, Kashmir. How can it be denied then that the Israelite fugitive who went under the name of prince-prophet, and who stated that a book called the Gospel had been given to him by God, was in fact no other than Jesus Christ. All these facts and the conclusions that follow from them are plain enough, but, alas, the Christian missionaries love darkness and hate light. All the signs have been fulfilled and the time has come, but their supposed Messiah has not come down from heaven as yet. The sixth thousand from Adam which according to

3-10
2 Ret 3

sixth day, and in which it was necessary that the Promised Messiah should have come, has come to an end, but Jesus has not yet made his appearance. A thousand years have passed since the devil was let loose, but Jesus who according to the prophetic word had to throw the Devil into an eternal dungeon is still absent. The plague which was foretold in the Gospel as a sign of the coming Messiah, the star which was to denote the advent of the Promised Messiah made its appearance long ago but their Messiah is yet nowhere to be found.

Ye, Christians of Europe and America ! and ye seekers after truth ! know it for certain that the Messiah who was to come has come, and it is he who is speaking to you at this moment. Heaven and earth have shown signs, and the prophecies of the holy prophets of God have seen their fulfilment. Almighty God has shown through me thousands of signs and furnished arguments of my truth in every way. I say to you truly that if the heavenly signs which have been shown on my hands, had been shown by Jesus, son of Mary, the

Jews would have been saved from destruction except such as were the sons of perdition. Who is not aware of the effect of Jesus signs on the minds of the Jews? Only one instance is sufficient to illustrate it, viz., the case of Judas Iscariot, the favourite apostle for whom a throne had been promised in heaven, but who apostatized even in the presence of the Master. Not only did he by his apostacy deprive himself of the promised throne but he also threw Jesus into innumerable difficulties. All ye that are desirous of perpetual happiness and eternal salvation, fly to me, for here is the fountain which will purge you of all your impurities, and here you will find the salvation which is the fruit of certainty and a strong faith and perfect knowledge. Know it for certain that your trust in the blood of Jesus is a vain trust. Had he been crucified not once but a thousand time, even then he could not have saved you. Salvation is in faith and love and certainly not in the blood of a man. Time is giving you the warning that the theory of a blood-bath is a false theory, therefore repent of such beliefs while there is time and before

Luk 17¹¹

Heb 10⁴⁻¹⁰

Heb 10¹⁵⁻¹⁷

Heb 10¹⁵⁻¹⁷

you are called to stand before the throne of God. Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt and been tainted with falsehood with the only exception of Islam. If the truth of my testimony is not sealed by Divine authority, I am not true, but if the witness that I bear is confirmed by the Divine seal being impressed upon it, remember lest you bring yourselves under the judgment of God by rejecting truth. A weak mortal, the son of Mary, is by no means your God. To me is given the spirit, against which no one can stand. If you know that there is none among you who with assistance of the spirit, can withstand the holy spirit that has been given to me, be sure that your silence would bring you under the judgment of God. And peace be unto those who follow the truth.

MIRZA GHULAM AHMAD.

Qadian, India.